

The ANSGAR LUTHERAN

me XXXI

Blair, Nebraska, July 7, 1958

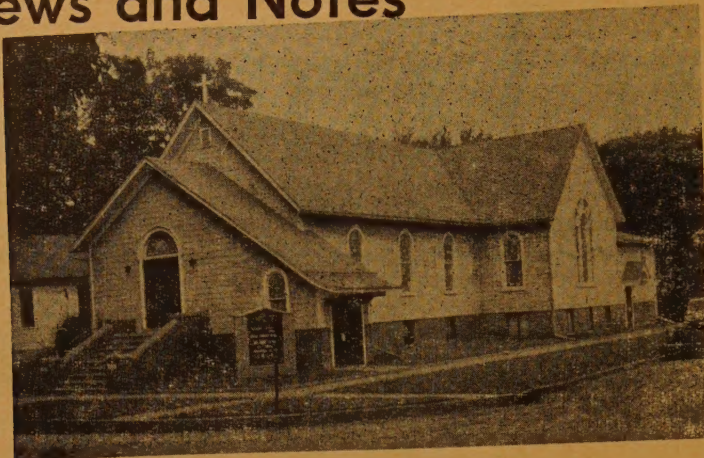
Number 27

I NEVER SAW HIM GETTING READY FOR HEAVEN

“**I** hope your master has gone to heaven,” said a kindly neighbor to a humble, loyal slave in the pre-war days. After some meditation the servant replied: “I am afraid he has not gone there, for I never heard him speak of that. Whenever he went to the North or to the Springs, he always got ready for that trip weeks ahead of time, but I never saw him getting ready for going to heaven.” These simple words, so honestly spoken, certainly have a mighty weight of wisdom and of solemn warning.

—Our Hope.

News and Notes



**ATLANTIC, IOWA, CELEBRATES
75th ANNIVERSARY**

St. Paul's Lutheran Church, the Rev. C. M. Videbeck, K.D., celebrated its 75th anniversary June 6-7-8. The congregation has its roots back into the early seventies, when Danish settlers came to that part of the state of Iowa in large numbers. The early years were difficult. As a matter of fact the 1920 year book gives the membership as consisting only of 70 souls. In 1930 it reported 85. In 1940 the membership was 235. In 1957 it had increased to 910 baptized members.

During these years the congregation has been served by some 25 pastors.

Five former pastors were present at the anniversary festivities: Homer Larsen, Lawrence Siersbeck, Carl Wildrich, and P. C. Jensen. A neighbor pastor, Lyle Paulsen of Harlan, also had part in the program.

One special event was the "sending

out" of Mr. and Mrs. Raymond Hagberg to begin supervisory work in schools as missionaries to Tanganyika, East Africa. Mr. Hagberg is of the Augustana Synod. Mrs. Hagberg is from Atlantic, and a graduate of Dana College.

The anniversary services were closed Monday evening with a sermon by Dr. William Larsen, synodical president. This was the evening when Mr. and Mrs. Hagberg were "sent out."

It was fitting that Pastor C. M. Videbeck displayed his portrait paintings of the pioneers of the UELC, at the Sunday afternoon service. These portraits were also exhibited at the annual convention and given to Dana College. The pioneers were Pastors A.M. Andersen, G. B. Christiansen, Kristian Anker, and P. S. Vig. Pastor Anker was one of the men who once served St. Paul's Lutheran Church.

PASTOR AND MRS. LYLE KOHLER TO BE COMMISSIONED

Pastor and Mrs. Lyle Kohler will be commissioned as missionaries to our Sudan Missin in Africa, in Cedar Falls on Sunday, July 20th at 7:30 P.M. Pastor N. B. Hansen, chairman of the foreign mission board, will be in charge of the commissioning service. Other Lutheran pastors in the area will participate in the commissioning. The Kohlers will leave for Africa shortly after the commissioning service. Nazareth Lutheran Church of Cedar Falls is sponsoring the Kohlers as their missionaries on the Sudan field. Members of neighboring con-

gregations are cordially invited to attend this commissioning service.

A VETERAN MISSIONARY IN COLOMBIA SUMMONED

A Tribute to Missionary

Gerhard Ostrem

By A. C. Moreck

Gerhard Ostrem, veteran Lutheran missionary to Colombia, has, after a faithful ministry of more than a score of years, gone home to be with the Lord. We are stunned by the suddenness of his going, and sense a great void in our "missionary family." His voice of experience, his foresight, warm friendliness and devoted service are keenly missed by all.

Gerhard Ostrem will undoubtedly be remembered as one of the Lutheran missionaries to this Republic of Colombia. He may be remembered also for his untiring work, great courage, unyielding faith, inspiring hope, pleasant, playful manner, the stern lines of a stubborn character quickly softened by a ready smile, the firm clasp of his strong, sincere hand, his generosity and unswerving devotion to his calling.

But those who worked together with Gerhard, observed him, argued with him and loved him, it was impossible to dislike him. We remember him for his ministry. **Love.** He was a living exponent of I Corinthians, Chapter 13. Gerhard Ostrem loved God. He loved the Father to which He had called him. He loved the people whom he served and who loved him. "So faith, hope and love abide, these three; but the greatest of these is love."

Symbolic of Ostrem's love for the Word and its preaching was a drawing of him by friends given to him at the Bogota airport. While he carried aboard the plane on a long journey, he held aloft his Spanish language mute testimony of what the Word meant to him, what it means to those who through its preaching have come to know God and whose duty it is to turn to "hold forth the Word of Life."

This idea was carried out also in a bulletin prepared by Pastor P. S. Wilches for the memorial service in Redeemer Lutheran Church, Bogota, June 12, 1958. On the front cover is a drawing of a hand holding a Bible. Pastor Wilches, in his message, made an earnest plea for young men to heed God's call and step into the ranks of Christian warriors to fill the gaps left by those fallen in battle. We pray that Gerhard Ostrem's life, example and memory may be a tribute effectively toward that end.

MINNESOTA W.M.S.

The W.M.S. Circuit Rally for four Wisconsin Churches of the Minnesota District was held at Peter's Lutheran Church, Northfield, the evening of June 10th, 1958.

About sixty people were in attendance. Mrs. Paul Frandsen arranged the program.

Claretta Halverson favored with a solo.

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THE ANSGAR LUTHERAN, Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 1, 1917, at the Post Office at Blair, Nebraska, under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
Spencer, Iowa
321 East 8th Street

Editorials and Comments

IS UELC TO BE NAME OF NEW CHURCH?

We are just back from the 62nd annual convention of UELC. We voted unanimously to merge with ALC. UELC under the name of The American Lutheran Church. The Evangelical Lutheran Church was assembled for its annual convention while we met at Blair. The convention ran into a problem about the name of the new church. From the Office of Public Relations of UELC we have this information. The ELC voted overwhelmingly in favor of the name, the United Evangelical Lutheran Church instead of The American Lutheran Church. We quote from the official news release of the ELC.

Some 2,500 pastors and laymen attending the 23rd annual convention of the Evangelical Lutheran Church (ELC), meeting in Minneapolis June 17-24, made it plain they do not like "The American Lutheran Church (TALC)" as the proposed name for a new Lutheran body to be formed in 1960 when the ELC will merge with other groups.

Instead representatives of the 1,083,007-member church voiced an overwhelming preference that the new church should be called "The United Evangelical Lutheran Church," the name of the smallest (62,000 members) of the three merging bodies. The other is the 1,000-member American Lutheran Church.

The convention took issue with the word "American" in the projected new body's name, proposed by a Joint Union Committee, composed of 9 members from each of the three bodies, as being "too nationalistic."

The Rev. Emil A. Grefthen, Taylor, N. D., introduced a motion suggesting that "UELCL" be substituted for "TALC," citing "a time of strong, sometimes hysterical feelings of nationalism" in many areas of the world which cannot but be a hindrance to the free flow of the Gospel."

The 72-year-old pastor cautioned that geographical preference in the name of the new church "should be avoided," promising that UELC would be a "name which can be used without embarrassment." He warned that the use of the word "American" would only "saddle" foreign missionaries of the new church with a name which would only "arouse and intensify" nationalistic feelings against Americans.

The Rev. T. H. Rossing, Minneapolis, chairman of UELC's Foreign Mission board, echoed this sensitivity toward nationalism, emphasizing that the JUC-proposed name might be regarded in foreign countries as the name of "a state church."

The Rev. K. R. Torvik, Eagle Grove, Ia., asserted that the Kingdom of God is bigger than America," stressing his preference for "United Evangelical Lutheran Church."

Though Dr. Fredrik A. Schiotz, ELC president cautioned that proposing UELC as the name of the new church "would put our brethren in the American Lutheran Church on the spot," a convention straw vote was overwhelming in favor of changing to something other than "The American Lutheran Church (TALC)."

A motion introduced by the Rev. Agnar S. Tanner, Brooklyn, N. Y., and passed by a heavy voice vote, instructed the ELC members of the Joint Union Committee to press for a name change to "The United Evangelical Lutheran Church."

The convention had previously approved a resolution authorizing the Joint Union Committee to receive from any of the 1958 conventions of the uniting churches any proposals for amending the constitution and bylaws of the new body, provided that such proposals would be adopted by a two-thirds vote of the conventions.

This request to change the name of the new church to UELC must be approved by a two-thirds vote of the JUC to become effective, and if favorable, would be submitted to the 1960 constituting convention of the body for consideration, after the constitution and bylaws have been adopted.

(Word was received here that the United Evangelical Lutheran Church, in convention at Blair, Nebr. June 19-24, had adopted all of the required resolutions for the union without change.) (The American Lutheran Church is expected to cast its final vote on the proposed merger when it meets at San Antonio, Tex., October 9-16.)

In connection with the proposed merger, the ELC convention adopted the merger resolutions, as follows:

(1) Approval for adoption by the constituting convention of the new church a constitution and bylaws, instructing its delegates to vote for the text and form of these documents.

(2) Adopted Articles of Union for the merger, as submitted by the Joint Union Committee.

(3) Approved a time table for union, stipulating responsibilities and commitments to be completed prior to the merger.

(4) Empowered the Joint Union Committee to continue merger assignments already made, and to initiate and supervise the execution of all actions and agreements approved by the three bodies at their conventions this year, and to prepare articles of incorporation and to arrange for the constituting convention to be held in Minneapolis, April 24-27, 1960.

(5) Authorized the JUC to act on the ELC's behalf in relation to negotiations with other Lutheran bodies until the consummation of the merger on January 1, 1961.

Church News from here and there

STRESSES APPEALING TO FAMILIES FOR CHURCH FUNDS

Churches should appeal to families, rather than individuals, for contributions of time, talents and money, a stewardship meeting was told in Elmhurst, Ill.

Dr. David H. Sandstrom of New York, said that church appeals for funds and service must be revised from calls upon persons to "situations in which man and wife together consider stewardship as a Christian truth and a practical program in their personal, family and church life."

He addressed a joint meeting of the national commissions on stewardship of the Congregational Christian Churches and the Evangelical and Reformed Church. Dr. Sandstrom is associate minister of the Congregational Missions Council, an educational and promotional agency.

Last year the Congregational General Council and the E & R Church merged to form the United Church of Christ. Agencies of both bodies are in the process of being integrated. The meeting here was called to plan an overall Christian stewardship program for the new denomination.

Another speaker, Dr. Sheldon E. Mackey of Philadelphia, co-secretary of the United Church, warned that Christian stewardship should not be restricted to money and possessions."

He said Christians "must center their thinking on the New Testament idea that all of life belongs to God, and that our Christian commitment will require no less than offering all of life and living."

METHODISTS HEAR WARNING AGAINST 'STATISTICAL' EVANGELISM

Evangelism concerned "only with showing an impressive statistical result is worse than no evangelism at all," a report presented to the Western North Carolina Methodist Conference declared.

There are dangers, the report added, in any evangelistic emphasis "which lays undue stress on the number of persons received into the Church."

The Board of Evangelism report warned that "we must not weaken our movement by adding to our number persons who are not fully dedicated to the requirement of discipleship."

UNITED OPERATION PLANNED BY CANADIAN SEMINARIES

Plans have been completed for the cooperative operation under a single administration of two Canadian Lu-

theran theological seminaries effective as of Sept. 1.

The two schools involved are Lutheran Theological Seminary, Saskatoon, Sask., operated by the Evangelical Lutheran Church, and the Lutheran College and Seminary, operated by the Western Canada Synod of the United Lutheran Church in America. Both are affiliated colleges of the university of Saskatchewan.

These schools have cooperated for some years in the use of faculty and facilities, but their educational programs have been under two administrations. The plan is to use the classrooms of both institutions.

An 11-member Board of Regents, with representatives from the ULCA, ELC, Augustana Lutheran Church, American Lutheran Church and United Evangelical Lutheran Church, will manage the affairs of the new institution under the Board of Education of the ELC. The Lutheran Free Church has thus far declined to participate in the cooperative venture.

Present faculty members of both schools will continue to serve. They are Dr. Conrad Kleiner (ULCA), Church History; Prof. Otto A. Olson, Jr. (Aug.), New Testament; Prof. Martin Leesberg (ALC), Old Testa-

ment; Prof. T. P. Solem (ELC) matics; Dr. G. O. Evenson (ELC) Testament; and Dr. O. K. St (ELC), president and New Test.

The combined enrollment will be about 50 students.

LUTHERAN FREE CHURCH ELECTS NEW PRESIDENT

Dr. John M. Stensvaag was president of the Lutheran Free on June 12, when the L.F.C. assembled in annual convention in neapolis, Minn.

Dr. Stensvaag succeeds Dr. vald O. Burntvedt, who has been president the past 28 years. Burntvedt, 70, had resigned because of ill health.

Dr. Burntvedt was a beloved president, who had guided the through the union negotiations the ALC, the ELC, and the The LFC in a national referendum. Fall failed to carry the merged few votes.

It will be no easy task for the president to guide a church body which the two-thirds membership to enter the merger and the third wants to remain independent.

The new president was born way June 1, 1911. He came to ca at the age of 14. He is married and he has four children.

The Rev. Luthard O. Gjervik elected to the office of vice-pres-

The Wrestler

By S. T. Eward

MR. I. M. EASYGOING

A young man from my high school acquaintances was called "heavy." My recollection of him is still vivid. He was not "fat" in any sense of the word. He always leaned toward "gaining weight." He was agile enough to play football and to carry on like other children and young men, but they called him "heavy." He didn't care. It was primarily a title of affection. He and his companions took this "heaviness" as an unalterable characteristic.

A former president of the U. S. gave the description "flabby" to the American people. He was speaking about government, democracy, economy, and similar phases of life. He was not referring to religion. Yet it is at this point that "flabbiness" begins and has its roots in any area of life. A much-used paradox is "A lazy Christian." It is like speaking of an over-weight swimmer or athlete. A person must select one or the other. Either get rid of "flabbiness" or forget about being an athlete. Either train for the contest or dismiss any thoughts of competing.

Speaking of "flabbiness" an acquaintance of later life comes to my

mind. Let us call him I. M. Easygoing. Said he to me "I learned all of things when I was a boy. I did them in school. I know that came well." But Mr. Easygoing was member of a church, although he had been confirmed a Lutheran, and he had been the first to challenge the right to question his Christianity. For 30 years he had not a church, nor had he given a support its program. He spent his day forenoons entertaining and spent his money for self.

Mr. Easygoing said he had learned all of this and knew his case implying that he believed it to be true.

The answer to the first article concludes with these words:

"for all which I am in duty bound to thank, praise, serve, and obey."

It is a duty to express your gratitude in God's creation in the four named in the explanation. It is optional, but required. It is essential.

Mr. Easygoing has relatives who are long to the UELC churches who have been dodging this "duty" appropriate to stewardship.

the Washington Observer

By Gerhard Lenski

LESSONS TO BE LEARNED FROM THE SHERMAN ADAMS CASE

Now that the **Sherman Adams** case has been so thoroughly disclosed both here in Washington and throughout the land, it is in good order that our citizens should sit down to evaluate their findings and draw conclusions.

From one viewpoint it must be that this whole affair has been an unfortunate one. Mr. Adams has been a man of high reputation for many years. He may not have been as well liked, but he has always commanded respect. Now that his integrity has been brought into question and he has admitted that it has been "imprudent," public confidence in him is weakened. More than that, public confidence in other high officials, even in the administration itself, also suffers. Men at the top level are open to influence and persuasion of various gifts from individuals and favors from the government—who is really to be trusted? There is the inevitable scepticism arising out of an incident like this. At the least, it is all highly reparable.

On the other hand, for those who are willing to see it, there is good that can come from this incident. High officials, clothed with power and authority, can learn from it that it is important for them to protect themselves with scrupulousness in the administration of public affairs. Administering the law, they learn anew that they themselves must never be above the law and that the measure they give is likely to

be doubled in the measure they get. Power tends to corrupt and those who wield it need also to be watched. Unquestioned authority is dangerous, inviting conduct destructive both to public and private morality. These lessons become clear at such a time as this. They are good lessons for all holders of public office to learn.

We of the churches can learn from the Sherman Adams case. Character is an indispensable thing. When we build character in and through our churches, we build good government, peace, order, honor and integrity. Good laws are important and necessary, but the best laws are ineffectual if good men are not there to administer them. The churches, with their clear moral insights and high ideals, are responsible in no small degree for the moral standards that prevail in Washington and throughout the nation. Let that lesson be learned anew and good will be forthcoming from an incident regarded by many as regrettable and bad.

WHEN DOES A GIFT BECOME A BRIBE?

The great furor over gift giving to high officials raises important questions which need answering both in Washington and elsewhere. When is a gift simply a gift? When does a gift become a bribe? Where is the line to be drawn? What gifts dare a public official take without embarrassment?

Public records show a lot of gift-giving going on. President Eisenhower is said to be the recipient of

more gifts than any other of our Presidents and that, unlike some of his predecessors, he has been perfectly willing to keep them and also to let the fact be known. Some of our Congressmen, not many, have said they make it a rule to receive no gifts at all or only those so small that the idea of influence cannot enter in. On the other hand, it is common knowledge that many Congressmen are the recipients of benefits in the form of trips, honoraria, hotel lodging, hospitalization and the like, the value and influence of which cannot be regarded as slight. Then, what about campaign contributions which, undoubtedly, are highly instrumental in electing a man who otherwise would be defeated?

In nearby Maryland \$190 million worth of insurance is taken out by the State and it is placed by politicians and office holders who personally profit by the premiums paid. Many members of the State Legislature, in addition to their salary and expense allowance, collect fees and emoluments for serving on commissions and committees. All is a matter of public record. But the question comes—how ethical is such a practice? Is it defensible? Is it something that strengthens good government or is it an open door to trouble?

Again our churches can be highly helpful in pointing out the right answer. Our churches must continue to be a kind of conscience for the individual, the community, the nation. They must proclaim Christian morality, the morality of Him who was always more ready to give than to get, more eager to serve than to be served. They must teach the people that good citizenship is service to God, a holy obligation. Let this fact be recognized and accepted and all questions regarding gifts and bribes will already have found their answer.

A Soldiers' Gift

By Agneta Stiller

It had been one continuous rush all morning, and Emily Clifton had been on edge, lest she should miss out on her happily planned holiday.

She had booked up several weeks before for a trip down South. Her home was in the country in Queensland. All had been arranged so nicely. Leave home one evening by train, arrive in Brisbane the following morning. Just before midday, board the Sydney-bound train. Next day connect to Melbourne, and from Melbourne to Mildura.

However, heavy rain intervened. The country train was late. Emily calculated she could still make the connection, but without the leisure she had expected.

Hailing a taxi, she quickly transferred from the main station to South Brisbane, the point of departure for the South.

When she came to board her train, she found it had been cancelled—the coastal route was blocked by floodwaters. "Perhaps, Miss," said a Guard, "there will be an emergency train sent the inland route—you will have to have your seat number, etc, rechecked." For an hour, as she stood in a queue waiting her turn—apparently she was not the only traveller whose timetable was not running to plan.

At last the O.K. was given. A train steamed alongside the platform, ready to take the delayed passengers to Sydney.

Emily lost no time finding her seat. It did not look as if the carriage would be crowded. Many must have decided not to go. There was just a middle-aged soldier in her compartment. He seemed to need special care, for a couple of other soldiers were arranging his luggage on the rack. "Are you sure, now, you have everything you will need?" they kindly asked, ready to take their leave.

Emily Clifton was a quiet girl who seldom made up with strangers, so she really paid no attention to the soldier. He had one complete seat, meant for three, to himself. The other side was hers.

It would be nice and quiet, if they could have the compartment to themselves, she contemplated, but perhaps before long others would come to claim seats. That made Emily consider: she had not yet read her Bible chapter for the day as was customary—what with coming late into Brisbane, and rushing about since. Now would be as good a chance as any to do so. If others came along, there would be talking and less opportunity to be unhindered. The soldier did not worry her. He seemed a quiet type, and was still settling himself in.

With that thought in mind, she opened her handbag and unobtrusively took out a little New Testament, and set about reading. The train was in no hurry to set off on the wet journey, and she read on, oblivious to any outside disturbance. That was good, she thought to herself, to have had those quiet moments before starting.

She closed her Testament, put it in her bag, and looked up.

Another story by our gifted Queensland author. A lonely Canadian soldier is made happy by Emily, when she opens her New Testament and thus confesses Christ.

Two smiling eyes were resting on her countenance. "I think," said the soldier, "that the first time I have been out of hospital for nine months, the first person I should meet would be a Christian." He looked like a happy bloater. "I carry mine too." Putting a hand in an inner pocket, he drew out a Testament.

Emily Clifton was simply surprised. How long he had been scrutinising her, she had no idea, but she was sure it would not be every passenger, because one read out a little book from one's handbag, who would guess that the little book was the Word of God.

She had to smile back at him.

Then he spoke up. He had been at the Greenslopes Military Hospital for nine months and was now on his way to Concord Military Hospital, Sydney, for further observation.

He was a Canadian, he told her, and spoke of his life on the great plains of Canada. He had been disabled, so after joining the Army, Later he served with the Infantry in the Shield Huts at different bases, till he also had to give them up. He shyly confided that he was so keen about his trip to Concord, for if he could be helped there, he thought there was every prospect of being accepted by a wider world with two young lads . . .

Emily Clifton was not a verbose speaker. She did not need to be: to be a listener was enough.

Somehow, though most of the passengers in the train thought it a tiring, round-about trip, Emily really enjoyed it.

As they neared Sydney, and everyone was arranging luggage for a hurried exit, the soldier unstrapped one of his sports, and took out some handwork, which he explained he had done in hospital to pass the time—handwoven scarves in various colours. "What do you think of them?"

"They are beautiful," said Emily, and she could say so truthfully. "Especially this one"—a delightful maroon, deep blue and purple check—"I think it is the richest combination of colours one could desire."

"Well," he said, with a pleading, boyish smile, "would you accept that one for yourself; and when you wear it, think of the happiness you gave a lonely soldier? I have no kith or kin this side of the world. It is a big venture for me to transfer to another hospital. You have no idea what a heart you have given me. I would have been lonely in a crowd of uncongenial people, but the Christian fellowship in this way, has been one of delight to me."

It is the only soldier's gift Emily ever received. She treasures it still. On life's journey, she thinks, one never knows who may need a word of cheer, or is yearning for the fellowship of Christian friendship.

WHEN WE ARE TRULY FREE

By Chaplain Gilbert A. Jensen

honored by your invitation to the pulpit of the Scots Presbyterian of Rose Bay on this occasion. I am not deceive you, however, I am Presbyterian but a Lutheran. I assure you that, what I know of Scots Presbyterians I admire. I read with great interest books of Scots Presbyterian, the late John Baille, and found that his clear thorough-going theology rises like a rugged mountain in the fog. No need to ask where he stands. The Scots Presbyterian came to America and became chaplain of the United States Senate. The name was John Marshall. One day when the President "diplomatically" refused to throw light on an issue he prayed, "help us to stand for something or fall for anything." It is this mess that the world needs, rather than the vague fuzziness which sometimes characterizes expressions of men in positions of leadership.

a great experience for a Christian to move about the world and through various countries discover, without diplomatic maneuvering, those who are joined with him in Christ. Where we belong to Him we belong to another. This relationship transcends the borders of nations, and is deeper than that of flesh and blood. I shall never forget an experience in Japan, when I, with a small group of Christian missionaries and these pastors, stood in a circle and

Christ there is no East or West, neither north or south, but one great fellowship of love, throughout the whole wide earth.

There shall true hearts everywhere, and in high communion find, for service is the golden cord binding all mankind.

And stands then, brothers of the faith, over your sign may be, serves my Father as a son and only kin to me.

On this day, when we celebrate the victory of the Coral Sea, remembering with gratitude to God the outcome, it is satisfying for us in the United States Navy to be identified with those of our service who fought in that battle.

That battle was the beginning of the end where the aggressor who had ad-

vanced with rapid progress was challenged and stopped. It was here that he was kept from putting his rough boot of conquest on your soil. From this time to the end of conflict he was compelled to disgorge all that he had swallowed. It is right, therefore, that we give thanks to Almighty God as we commemorate this battle. It is right too that we should be challenged to rightly make use of the fruit of victory.

If one asks what was the fruit of the victory the answer is given in one word: freedom. But when the Christian hears this, he must add, but having political freedom is not enough. What if a man is a slave inwardly, what profit is his political freedom?

It is our proud boast in America, as in Australia, that we have freedom of religion. A man is free to worship as he will. But there are men who are politically free to worship, who are not free inwardly. A man may be bound by his pride, so that he will not bend his stubborn knees to Almighty God. A man may be chained by his laziness so that on Sunday morning, he finds himself unable to get out of bed to get to the house of God. A man may be restrained by his worship of false gods of pleasure, so that while he has the opportunity he is not free to worship God. He becomes a worshipper of the creature rather than the Creator.

In America, as in Australia, we proudly boast of our freedom of the press. We can write without government censorship. But what if the man is crippled by greed, so that he is driven by his love of money to display the sensational. He prostitutes his talent merely to sell his rag or his book. What if a man is driven by ambition to become known, and dips his brush in paints of filth, and justifies it by calling it realism. Is this man not a captive? Is this why men died? Can his products justify their sacrifice?

In America again, as in Australia, we boast of our freedom to speak. But is a man free, if delivered from his oppressor, he is afraid of becoming unpopular by telling the truth in love? If he, for the sake of achieving some semblance of peace and to escape the battle for the right, uses lying flattery, saying "peace, peace" when

In Australia the dates 4-8 May are celebrated annually in civic functions and festive church services. The people "down under" are frankly grateful to the United States for the sacrifices made on those dates in the year 1942 in the battle of the Coral Sea. It was this battle which prevented the Japanese from seizing Australia. American losses in the battle were three ships sunk, including the aircraft carrier LEXINGTON. The Japanese lost one aircraft carrier. Both sides lost many planes. The Australian fighting forces were dispersed at the time, fighting in Africa and elsewhere, and the continent of Australia might well have been occupied except for American intervention.

This year the cruiser, U.S.S. TOLEDO (CA-133) was the major combatant ship, which visited Australia. The ship's chaplain, LCDR Gilbert A. Jensen, was asked to speak at the St. Andrew's Presbyterian church of Sydney. The American Consul, O. Taft, read one of the lessons, and Rear Admiral H. J. Buchanan, retired, of the Australian Navy read the other. St. Andrews, where the service was held, has a history of 124 years in Sydney. The Rev. Colin G. Dane is its present pastor.

there is no peace, is this man really free? Is he not a slave of his fear?

It is the witness of the Christian Church that men with far less freedom, politically, than we enjoy have known true freedom. "Our Fathers chained in prisons dark were yet in heart and conscience free, and blest would be their children's fate, if they like them could die for Thee."

How do we come to this freedom, this inner freedom?

Our Lord says, If my words remain in you, you shall know the truth and the truth shall make you free."

"If the Son shall make you free, you shall be free indeed."

You are made free in a relationship of love and devotion.

Martin Luther once wrote a tract, which we might all profitably re-read periodically, called The Freedom of the Christian Man." The thesis of this tract is a paradox: "The Christian man is the most free lord of all and subject to no one; the Christian man is the most dutiful servant and is subject to everyone."

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"Getting Rid of Cobwebs"

Editor, The Ansgar Lutheran

Sir:

Eisenhower plays golf. I say, let him play a bit of golf. Other presidents got away from it all in the presidential yacht (those who did not get sea-sick). Churchill paints. It is said that Abe Lincoln played the jew's-harp. Other great men have done almost anything you can name to get rid of cobwebs—from writing ornery letters to people and tearing up most of them, to chopping wood.

Great men have always had ways of getting rid of mental cobwebs. One writer in a national weekly wrote a few years ago that all the great people he had known took a lot of time off and in the process removed cobwebs which at times get thick enough to make the brain and spirit seem foggy. This, according to that writer, is not to say that these people became great without keeping their noses to the grindstone. But they had discovered that a nose on a grindstone will have its skin rubbed off and need attention, if kept there too long at a time. Great men have not been men who "worked all the time." If they worked long, they afterward looked long at their work—from a distance—and thus discovered the good and the bad about what they were doing. They removed the cobwebs. Most great personalities have been the type of people who, when they worked, would work until they could not resist the urge to get away from it for awhile—and when they played, would play until they could no longer resist the urge to get back to work. They have been people who lived life fully. They have been people who could get completely lost in their work—and equally lost in a good book or in catching a trout.

In the spiritual realm this is equally true. You cannot be an "up-lifter" so perpetually that you are never lifted up yourself. Here we have to follow Jesus' example. He went out into the wilderness for many days at a time to get away from it all. I am not implying that Jesus, too, had cobwebs to get rid of, but he certainly had his reasons for getting away to be with his Father, alone. Because he had a human as well as a divine nature he had to be human also in the ways in which he received strength from his Heavenly Father. Certainly no one would dare say of our Lord that he should not have goofed-off so much in the wilderness when he spent his forty days there, but should have been back in Jerusalem preaching, teaching, and healing! No, Jesus always did exactly the right thing. He spent exactly the right amount of time working, and the right amount of time refreshing himself for more work.

This is not to say that any of us mortals can ever make the perfect adjustment between the **doing** and the **receiving** of Christianity. But I believe that most well-intentioned Christians could spend more time on the receiving end, in relation to God. I admit that it is very difficult (especially for a pastor) to get so that one can say, "Now I have done enough doing; I will now do some receiving. I will read my Bible, meditate, and pray." Or: "Now I have done enough Bible reading, meditating, and praying. I will now do something." I suppose the best way to go about it is to try to do as much as possible of both. But let us not forget that in this crazy, mixed-up age it is frightfully important for us to learn to "Be still and know that I am God." What applies to becoming great in the world (play as though it did no good to work; work as though it did no good to play), applies also in becoming a strong Christian ("Pray as though it did no good to work; work as though it did no good to pray." I believe it was Luther who first put it that way.) We'll work better if we get rid of the cobwebs.

Yours,

Scrip Sundry

WHEN WE ARE TRULY FREE

(Continued from Page 7)

The Christian is both free and slave at the same time. How can this be? A pair of illustrations may make it clear.

Here is a man who is deeply in love with his wife. He is sensitive to her wishes. He anticipates her wants. He is considerate of her desires. Other men see him, and not having that love, say, "He is a slave; she's got him under her thumb." But if he hears it, he just chuckles to himself and pities them for not understanding that he is the freest person alive. He is in love; he is doing what he desires.

Here is another illustration. A man serves his country. He is immensely proud that he has been called to represent her. He burns the midnight oil for her. He makes sacrifices in separations from home and country for her. Men shake their heads and say, "What a slave." But he squares his shoulder and thanks God that he is permitted to serve her. It is a great privilege. He is a slave and yet he is free, because he loves his country. He is devoted to her.

It is so in the Christian life. "For the Son shall make you free"—if the Spirit of God gets hold of you and gives you an enthusiasm and a love for God and his eternal kingdom, you will count nothing a sacrifice on every occasion for service a privilege.

Abraham Lincoln, one of the truly great American presidents, a brooding genius, once gave a little speech. It is known today as the Gettysburg Address. In this brief address he views the sacrifice of the civil war. What could all this struggle between brothers mean? His answer: It is us the living to be here dedicated to the cause for which they gave their last full measure of devotion.

It is through this kind of dedication born in appreciation, that we will be set free, and that we will give a fitting answer to the question, why did so many men die and sacrifice themselves in the battle of the Coral Sea and other battles? It is also this same answer born in appreciation of Christ's death that we will live in love and consequently in true inner freedom. As He (Christ our Lord) died for us that we should no longer live unto ourselves, but unto Him, who for our selves died and rose again.

Pastors Get Mandate to 'Mix in Politics'

ustana Lutheran pastors hereafter will be expected to "mix in politics" as well as to preach the gospel. And they will have an official mandate of their Church to defend their right to do so.

It is the responsibility of the pastor," declared a resolution adopted in Jamestown, N. Y. by the 99th synod of the Augustana Lutheran Church, "to assess political and social trends in the light of the Word of God, and share his insights in his preaching and teaching with the people of the congregations."

Other congregations also were urged in the resolution to "assume responsibility for encouraging political thinking" among the part of their members through forums, study groups and committees.

Christians, as citizens of the state," the resolution concluded, "should be concerned with the affairs of government, become acquainted with political issues, bring their Christian witness to bear on party politics at all levels, and exercise their right to vote. Christians who are qualified should be encouraged to seek public office."

In another resolution, the synod declared that the Holy Scriptures call "all men into the fellowship of believers," and to exclude from worship or membership in a local congregation any person on the basis of color, culture, class or race is to "sin against God and man."

Church members also were called on to exercise their social responsibility "to remove whatever injustices exist and to insure for all persons, without discrimination, just and equal opportunities, especially in housing, employment, education, and access to social welfare services."

Another synod action endorsed a statement of the General Assembly of the National Council of Churches concerning labor union movement and labor-management practices.

In recent months," the statement said, "we have been confronted with revelations of appalling corruption in certain important areas in trade unionism and more recently in labor management practices. These revelations have shocked and revolted decent citizens. To corrupt the practice of either labor or management is to sin against God and cheat all men."

Asserting that the time has come for citizens in all spheres of activity to examine the methods they employ in gaining wealth and in using power, the resolution called upon church members, in meeting their responsibility as citizens, to strengthen the moral character of our society through effective participation in labor, management and government."



THE WEEK AT DANA

your midcontinent college

We at Dana wish to take this opportunity to say how grateful we were to have members of the 1958 convention of the United Evangelical Lutheran Church on our campus.

Sunday afternoon during convention, over 800 delegates and friends visited the campus to witness for themselves the changes that have been made during the past year. It was indeed a pleasant experience for us.

Dr. C. C. Madsen, president of Dana College, spoke to the convention at the Dana-night banquet. The following is an excerpt from his talk:

The first phases of Dana's long-range Development Program have been completed. Giant earth-moving machines working during the winter and spring have prepared a building site for new dormitories, physical education building and athletic field, and new roadways and parking areas. In this vast change the high hill which bounded our campus to the south has been levelled, opening a new vista of thousands of acres of beautiful rolling hills, wooded valleys and fruitful fields.

Thus Dana has a "New Horizon." It is our confident prayer that this new horizon will symbolize for Dana and for our parent Church, the United Evangelical Lutheran Synod, new horizons in Stewardship, in devotion to the cause of Christian Higher Education for the youth of our land and in service to our people.

Already the program has opened new horizons of loyal giving. We are able to announce to our Convention that our development drive has passed the quarter-million mark with two hundred sixty thousand dollars received in cash and pledges. We are encouraged by this expression of faith in our cause and in the place of our College in the future of Christian liberal arts education.

Above all we have the vision of new enlarged vistas of service. We seek for Dana a greater mission in providing for our youth the best possible liberal arts education in the environment of a Christian campus fellowship. We have been given a vision challenging enough to fire our imagination and practical enough to call forth our highest devotion. Dr. Wm. Compton, President of the Council for Financial Aid to Education has said, "What happens to American education will eventually happen to America." It is our hope and prayer that we may, by the grace of God, serve to the end that the best may happen for our youth, for Dana and for the nation and world they will go forth to serve.

THE LUTHER LEAGUE

John W. Nielsen, Editor

LINES

From

OUR YOUTH DIRECTOR

By George J. Robertson

YOUTH BOARD HAS RICH EXPERIENCE

The 1958 meeting of the Youth Board, held at Blair, Nebraska just prior to the Synodical Convention, was attended by eight of the ten District Luther League presidents. All executive officers were there too. The two League representatives were not able to attend. Dr. William Larsen, who is ex officio member of the Board was able to be with us the first day, June 18th.

Very appropriate and helpful devotions were led by Pastor Lloyd Lorensen and Pastor Ervin Dohmeier.

Besides conducting the important business of the Luther League of our Church, the Youth Board spent much time in study of youth and their problems. Four lectures were included in the schedule. They were:

"Developing Christian Value Judgments in Youth in our Scientific Age," by Dr. Elmer Rasmussen of Dana College.

"The Relation of Christian Youth Work to High School Education," by B. E. Krantz, Superintendent of the Blair Schools.

"Spiritual Ministry to Retarded Youth in an Institutional Setting," and

"Spiritual Ministry to Retarded Youth in a Parish Setting," by Chaplain Sigurd Petersen of Parsons, Kansas State Hospital and Training Center.

Dr. Rasmussen said that it is not harder for young people to develop the ability to make wise choices in a scientific age than at any other time. He suggested that there are five factors which can help a young person learn to make good and wise choices. They would include:

1. Following the example of adults whom they admire.

2. Learning the difference between good and bad choices from Bible Stories, Fairy Tales, and good literature.

3. Discussing their problems in a group.

4. Practicing good choices by doing. We tend to consider a thing good or right if we have been doing it for a long time.

5. Correction in the form of punishment for a person who is not sorry for an act of disobedience; and forgiveness for one who is really sorry, can also help a person learn to choose what is good and right.

He pointed out that everything that is really good for a person is in line with what our Christian faith teaches. This should strengthen a young person's faith in God and in what the Bible teaches.

Mr. Krantz gave us much to think about as he outlined the five tasks which every young person faces in his development during adolescence. Christian youth work at the school can work together to help young people meet these tasks successfully. Briefly stated, these tasks are:

1. Coming to terms with their own bodies.

2. Learning to get along with others in their age group.

3. Achieving independence from parents.

4. Achieving adult social and economic status.

5. Acquiring confidence for the tasks and decisions of life.

It is easy to see how a Christian youth receives help with all of these tasks from the Bible, from prayer, from Sunday School fellowship, and from Luther League. For example, a Christian has confidence for life, not just for himself, but in Jesus Christ.

A new field of concern was opened up to us as Chaplain Petersen indicated how much a retarded youth and family can be helped if we understand something of the nature and need of these people.

He pointed out that a mentally retarded person often has emotional problems due to the fact that he can't keep up with others in school and in other areas. The training center helps to take away this emotional strain and also seeks to teach the person as much as possible so as to make him richer and better for him. Because some homes and communities have understood the needs of these young people, many of them are in our churches and Leagues. Chaplain Petersen said that special attention should be given in Sunday School and League for even just one retarded person. More will be written on this in a later article.

STUDIES IN THE PSALMS

By C. J. Sodergren

The Penitent's Psalm

Psalm 32

essed is he whose transgression is forgiven, whose covered" (v. 1).

his Psalm David sings of the blessedness of for-ss. He is not only a penitent and a confessor. He o a believer who attains to the peace and joy of nce and renders grateful praise to God for His ing mercy.

Outline indicating the different "stanzas" would omething like this:

The beatitude, 1, 2

David's own experience, 3-5

a. Before he confessed, 3, 4

b. After he confessed, 5

I. An exhortation to prayer, 6

V. A confession of faith, 7 (God wil hear prayer)

. The answer of God, 8

I. The folly of resisting His will, 9

II. The contrast between the wicked and the trust- ing soul, 10

III. The psalmist enjoins the latter to rejoice in Jehovah, 11

id had experienced the fact of sin and grace. He inned grievously. But he had also humbled him- n deep repentance before God and believed His se of forgiveness to the truly penitent.

remember the difficulty Nathan the prophet— David's court pastor—had with this prominent, and powerful "church member." David's double was public property and a scandal. But David l not "fess up," as we say. He tried to "cover up" orget it. The result we see in vv. 3 and 4. No . Only the gnawing of a worm in his guilty con- ce. Then Nathan was divinely guided, no doubt swer to prayer, to tell that pathetic story which is ded in II Samuel 12. This was used of God to et David, and in conviction of sin he cried out a contrite heart, "I have sinned against Jehovah!" God redeemed the precious promise, "If we con- ur sins, he is faithful and righteous to forgive us ins, and to cleanse us from all unrighteousness." Nathan knew and immediately pronounced the ab- on, "Jehovah also hath put away thy sin."

result was the song of praise in vv. 5-7 of this . Read also in this connection Psalm 51:1-7. Prov. Acts 10:43—"words with heavenly comfort t" to all who are burdened by the consciousness and draw near to the throne of grace to find grace

in time of need.

No wonder that Augustine wrote out this Psalm and had it pinned on the wall at the foot of his deathbed. Or that Galileo repeated it every week for three years in his prison.

"Whose sin is covered"—covered by the atoning blood of Christ. Yes, "blessed" indeed is he who can sing.

"Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
O Lamb of God, I come, I come."

Note the various descriptive words: "sin," "transgres- sion," "iniquity," "guile." Also "forgiven," "covered," "not imputed."

Then David rehearses the blessings derived: encour- agement to prayer and hope of deliverance (6); safety with God (7); instruction in the form of warning of danger (8); obedience (9); the lovingkindness of God (10); source of joy (11).

Like the publican in the temple, "This man went down to his house justified"—"compassed about with songs of deliverance."

"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief; howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering, for an ensample of them that should thereafter believe on him unto eternal life" (I Tim. 1:15, 16).

—(Reprinted from *The Bible Banner*.)

YOUTH OFFICE BULLETIN BOARD

L.W.F. MEETING IN DENMARK

Your Youth Director is thankful to have the opportunity to represent you at the meeting in Liselund, Denmark, July 7-11. The trip will be made by air, leaving Omaha on July 4, and re- turning July 21.

The daily program will include worship and Bible study. Subjects to be discussed are:

"Christ . . . The Church . . . The World"

"Leadership Training"

"Our Need and Resources"

"Future Cooperative Youth Activities"

"Youth Exchange"

"Our Relation to the World Council of Church- es"

Please pray for us that something which God can use to build His Kingdom may come from this meeting of Youth Workers.

BY THE FIRESIDE

THE WORKS OF GOD

By Jean Hogan Dudley

The works of God are very good: the sky
And earth, the day and night, stars, sun and moon,
The bubbling streams, sea-breakers foaming high,
The snow-bright winter, sun-bright growths of June,
Small, colored flowers, perfect in each part,
The gleaming fish that glide in rippled deeps,
Swift birds that fling their music as they dart
Down lanes of trees, the sudden deer that leaps
A mossy bank, and moths that twinkle over,
The cattle browsing in the grassy glade,
And bumblebees that swarm in purple clover,
All furred and feathered things of warmth or shade,
And human life so intricately planned,
So tenderly created by his hand!

THE THINGS OF THE SPIRIT

Thank God for life!
There! A meadowlark sings! Do you
hear it?
For the sigh of the heart,
The contagion of laughter,
For the longing apart,
For the joy that comes after,
For the things that we feel
When we clasp, when we kneel—
Thank God for the sharing
The caring, the giving,
For the things of Life's living.
Thank God for the riches
Of flowers in the ditches,
For the roof from the weather,
The fireside together,
For the step at the portal,
For the love we have treasured,
For something unmeasured,
For something immortal,
For our grief, for our mirth,
For heavens on earth,
For the things of the spirit!
There! A meadowlark sings. Do you
hear it?

—Douglas Malloch

BETRAYAL

By Frances Angermayer

I was one of His own,
His blessings I had known.
He had entered my heart.
I told Him to depart.
I locked Him out with sin.
Told Him not to come again.
I told Him to stay away.
I crucified Him that day.
I nailed Him to a tree—
There for the world to see.
Then—standing with the crowd—
I laughed—long and loud!

ANY WIFE OR HUSBAND

Let us be guests in one another's
house
With deferential "No" and courteous
"Yes;"
Let us take care to hide our foolish
moods
Behind a certain show of cheerful-
ness.

Let us avoid all sullen silences;
We should find fresh and sprightly
things to say;
I must be fearful lest you find me
dull,
And you must dread to bore me any
way.

Let us knock gently at each other's
heart,
Glad of a chance to look within—and
yet
Let us remember that to force one's
way
Is the unpardoned breach of eti-
quette.

So shall I be hostess—you, the host—
Until all need for entertainment ends;
We shall be lovers when the last door
shuts,
But what is better still—we shall be
friends.

READ THE BIBLE THROUGH

By Eileen Schumaker

I like to read the Bible through,
one book after another—the "begat"
chapters and all. Paul said, "Scripture
is given by inspiration of God, and
is profitable for doctrine, for reproof,
for correction, for instruction in right-
eousness." I have proved this promise
true.

Fresh thoughts come from fami-
passages with each reading, even
the King James Version, but oth-
versions will surprise us with ne-
ideas. At present I am reading t-
New Testament in the illustrated e-
tion, "The Good News," published
the American Bible Society. I li-
the omission of chapter and ver-
divisions in this beautiful book
pictures.

One of our Olive Branch Missi-
workers recently told me of the u-
usual strength she had received fr-
reading the Bible through. Her e-
perience confirmed mine: the wh-
Bible, enlightened by the Holy Spi-
gives spiritual health.

BE YOURSELF

Nobody is fooled when you try
make him think that you have mo-
than you have, know more than y-
know, are more than you are. This
one of the most pitiful gestures
young person can make. Avoid it,
yourself. Somebody is sure to l-
you for what you really are, a-
everybody will respect your lack-
pretense.

—S. S. Informee

A WISE SAYING

"What are the churches for but
make missionaries?
What is education for but to tr-
them?
What is commerce for but to ca-
them?
What is money for but to send the-
What is life itself for but to ful-
the purpose

of Missions!
the enthroning of Jesus
in the hearts of men?"

—Augustus H. Strom

A worthy vicar in a rural pa-
waxed eloquent in the interest-
foreign missions one Sunday, and
surprised on entering the village s-
during the week to be greeted w-
marked coldness by the woman
kept it.

On asking the cause, the good
man produced a half crown from
drawer, and, throwing it down be-
him, said:

"I marked that coin and put it
the plate last Sunday, and here i-
back in my shop. I knowed well th-
poor Africans never got the mon-

They had just come from was-
ing the Falls at Niagara and v-
returning to their hotel when
bride sighed and remarked:

"Just think of it, Henry dear! F-
years from yesterday will be
golden anniversary!"

NEWS AND NOTES

(Continued from Page 2)

Mrs. Harold Nelsen welcomed the guests on behalf of the St. Peter's Ladies Aid. Mrs. Arvid Jensen led with Scripture and prayer.

Rev. Hiram Ellingson from the Madagascar Mission Fields was the speaker for the evening. His address was on the need for missionaries there. He illustrated by things showing the life and customs of the people.

An offering was received which amounted to \$44.

Mrs. Paul Frandsen conducted the business meeting. Mrs. Harold Nelsen was elected to arrange the meeting for the following year.

This meeting will be held at Cushing.

AUGUSTANA LUTHERANS ARGUE MERGER

The Augustana Lutheran Church met in annual convention in Jamestown, N. Y. while the UELC met in Blair, Nebr. The Augustana Lutheran Church were with us, the ALC, the UELC and the UELC, discussing merger all 1952. At that time Augustana decided to leave us hoping for a larger merger. During the last few years it has discussed merger with the United Lutheran Church, the Suomi Synod, and the little American Evangelical Lutheran Church. Voices were raised in Jamestown that these discussions be limited with the hope of a larger merger. But these voices were silenced by a vote of 260 to 90 in favor of speedy merger with ULC and the other two bodies.

Mrs. Meeker: "John!"

Mr. Meeker: "Yes, dear."

Mrs. Meeker: "There's a corner on off your pay check. What did you spend it for?"

CUSTOM ELECTRONIC ORGAN

For sale. Four amplifying systems, including Echo Organ.

Contact A. Kloth, Pastor — Valley Lutheran Church, 7400 Tujunga Ave., Hollywood, California.

GUYER AND HANSEN

LOANS

INSURANCE — REAL ESTATE

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Blair, Nebraska

Lyle Guyer

P. V. Hansen

Little Mary had not been very good, and as punishment she was made to eat her dinner at a small table in the corner of the dining room. She was ignored by the rest of the family until they heard her saying grace: "I thank thee, Lord, for preparing

for me a table in the presence of mine enemies."

Son: "Father, what do you mean by a gentleman farmer?"

Father: "A gentleman farmer, my son, is a farmer who seldom raises anything but his hat."

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and to
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Home Office • Waverly, Iowa

Lutheran Work Among Immigrants in Canada

We have just received the annual report to the West Canada District, which will meet at Standard, Alberta, Canada July 31-August 3. The Canadian Lutherans are struggling with the influx of new Lutheran immigrants from Germany, Denmark, Norway, Sweden and Finland. It is a difficult problem, because the European Lutherans are not generally interested in the church. They use it only for baptisms, funerals and marriages.

Formerly immigrants to the United States and Canada had a tendency to settle in national groups or settlements. Therefore the church had to minister to them in their own language. Your editor worked 14 years in Canada and certainly this was the prevailing tendency at that time.

However, things have changed since World War II. The new people do not settle in groups. They are materialistic minded. They follow the dollar sign. This makes it impossible to minister to them in their own language, for they scatter all over. And it makes them less interested in the religious and cultural values of their native land. They want to become part of the new country as soon as possible.

If you want to win a man for Christ, you must win him where he is. You must try to meet his thinking and understand him.

We are therefore quoting the report of Pastor Julius Hougaard to the West Canada Convention. Pastor Hougaard came to Canada last December. He is associate pastor at Sharon Lutheran Church, Calgary, where the Rev. Jerrold Elling is regular pastor. We believe that Pastor Hougaard has a remarkable grasp of the situation, and we present most of his report as follows:

Canada has received thousands of immigrants from other countries after the Second World War, especially from Europe. And the future of this country will depend on whether these new Canadians will be able to fit into the Canadian way of life. In the same way the future of the Lutheran Churches in Canada depends upon

their ability to make their congregations real church homes for the Lutheran newcomers. The big responsibility of the Canadian Lutheran Church of today is **how to help the immigrants find their place in the Canadian Church life.**

Here the American and Canadian Church tradition does not help us much. It is assumed that immigrants are supposed to have churches of their own and to have services in their own language. Even if this tradition was right in the early pioneer days, this may not be right today. The immigrants of today do not settle in groups like they did before. They work in factories, stores, at farms, etc., like anybody else. They get Canadian friends and most of them apply for Canadian citizenship as soon as possible. Their children attend Canadian schools, and very soon they prefer to speak English, and we often find that children are ashamed of their parents, if they are not able to speak good English.

At Sharon Lutheran Church of Calgary we have tried to set up a program that we think might be the answer to the responsibility of the Canadian Lutheran Churches in this situation. After having been granted support from the West Canada District of the UELC and from the UELC Home Mission, the Sharon Congregation called me from Denmark to help Pastor Elling and the congregation to carry out the plan.

We do not like to be called a bilingual congregation. It is in fact a Home Mission work that uses a foreign language as a temporary tool. The reason is that having Danish services you never can tell when you get into trouble. The big majority of the Lutheran immigrants are not churchgoers, and what they want is that kind of a Church they had in Denmark, but just for baptisms, weddings, funerals, etc. And they will always be supported by those who think that Danish is the holy language.

On the other hand we have found

that the best immigrants today those, who want to be Canadian soon as possible, and the ones who the need of a Church home do care for a separated Danish congregation. This was proven by a vision program we had in April year. We tried to find the new Danish Canadians who wanted to be churchgoers. The visitors went out two, always a Canadian and a Danish together. At the very beginning thought it was important that Canadian visitors were able to speak Danish, but we learned that it was more important to have Canadian visitors who were of the same age as Danes, even if they were not able to speak Danish.

I positively feel that such a vision program is of more value than having Danish services. So now we are trying to build up a group of young Danes and young Canadians who are willing and eager to come visiting the new Danish families in this City. And we will try to find other means by which we shall be able to create a good fellowship between the immigrants and the Canadian congregation.

As I mentioned before I think the future of the Canadian Lutheran Churches depends on whether we will be able to solve the immigrant problem or not. And therefore I am very thankful that the Sharon Congregation called me to help carry out this plan. But I feel that we are responsible for setting up a program that can be carried out by other congregations. And I think that this is of having an Associate Pastor is expensive. And even if it was possible to get the required money, Canadian congregations would not be able to get enough foreign-speaking pastors to meet the responsibility of the Canadian Churches and the needs of the immigrants all over Canada. So I think that it is a very happy situation that it has already been decided that the most important part of the program is the way by which we will be able to create fellowship between the new Canadians and the Canadian congregation. And the very best way to do this is to make use of laymen, both new Canadians and members of the Canadian congregation.

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General, (4) Home Mission, (5) Indian Mission, (6) Pension Fund.
**Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America, (Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

Budget (LWA 1958)

Previously acknowledged

	TOTAL	Synodical*	Extra-Synodical**	Cal Y
Castro Valley, Calif., Faith Luth. Women of the Church given by Elizabeth Circle for care of a child in Santal Mission	28655.90	9210.80	6638.22	12
Fremont, Calif., Mr. and Mrs. V. Nielsen in memory of Mrs. Marsh, Oakland, Calif.	30.00		Sa. 30.00	
Reedley, Calif., Ebenezer Luth. Church in memory of Tom Hansen for Pension Fund	3.00		So. 3.00	
Reedley, Calif., Ebenezer Luth. Ladies Aid in memory of Mrs. Just Justesen for Pension Fund	10.00	10.00		
Chicago, Ill., Atonement Luth. Church for Synodical Quota	5.00	5.00		
West Branch, Ia., Mr. and Mrs. John Taylor in memory of Mrs. Edward Larsen, Cedar Falls, for Children's Homes	400.00	400.00		
Kansas City, Kan., Westwood Luth. Church, offering at time of Miss Danielson's visit	2.00	2.00		
Falmouth, Me., Emmaus Luth. Church in memory of Julius Kloth for Home Missions	15.35		(F) 15.35	
Given in memory of A. Iver Poulsen by Mr. and Mrs. Harold Aaskov, Mr. and Mrs. John Aaskov and Miss Ruth Aaskov for Home Missions	5.00	5.00		
Sleepy Eye, Minn., Mrs. Kristine Knudsen for Santal Mission \$5; Japan Mission \$5; Sudan Mission \$5; School Fund \$5; Luth. World Action \$5	5.00	5.00		
Westby, Mont., Daneville Luth. Church offering at time of Rev. Paul Johnsen's visit	25.00	5.00		15.00
Daneville Luth. Church	14.12		Ja, 14.12	
Daneville Luth. Church, Offering at time of Dr. Larsen's visit for Home Mission	33.00			
Emmaus Luth. Church, offering at time of Dr. Larsen's visit for Home Mission	8.70	8.70		
Fremont, Nebr., First Luth. Church in memory of Alfred Larsen, Dagmar, Mont., given by Mr.	8.70	8.70		

and Mrs. Ray Anderson; Mr. and Mrs. John C. Freund; Mr. and Mrs. Palmer Freund, Mr. and Mrs. Norman Freund and Mr. and Mrs. Harold Hansen for Home Missions
 urel, Nebr., Kaja and Paul Gade in memory of father, Magnus Hansen, for Sudan Mission
 \$5: South America Mission \$5
 org, South Dakota, Bethany Luth. Church in memory of Glenn A. Johnson, given by Mr.
 and Mrs. Carl B. Knudsen and Mrs. Chas. L. Petersen
 xeville, Wis., Saxeville Daily Vacation Bible School
 k Horn, Ia., Elk Horn Luth. Church given by Mrs. And. Petersen
 yal, Ia., Bethlehem Luth. Church, given by Nina Anderson to School Fund
 uthfield, Minn., Immanuel Luth. Church in memory of Carl Brock from Mr. and Mrs. Clar-
 ence Henry and Anonymous
 Immanuel Lutheran Church for Foreign Missions
 Given in memory of Carl Brock by Mr. and Mrs. Carl Miller; Mr. Jas. Gannon and Mr.
 and Mrs. Roy Petersen for Children's Home at Jamestown, North Dakota \$6
 reenville, Mich., St. Paul's Ev. Luth. Church given in memory of Mrs. Ole Jensen and in
 memory of Paul Schroeder by Rev. and Mrs. C. E. Jensen for Home Missions
 iney, Mont., Pella Foreign Mission Society
 udubon, Ia., Ebenezer Luth. Church given by Mr. and Mrs. Hans Chr. Hansen in memory
 of Mrs. Peter Cristoffersen for Home Mission
 mballton, Ia., Bethany Luth. Church given in memory of Mrs. Edward Larsen, Cedar Falls
 by Mr. and Mrs. Theo. Mortensen and Glen; Mr. and Mrs. Ernest D. Petersen, Mr. and
 Mrs. Hans P. Nielson; Mr. and Mrs. Howard Klinkefus; Mr. and Mrs. Elmer Christen-
 sen; Mr. and Mrs. Andreas Kjergaard; Mr. and Mrs. Jens Kjergaard
 lmouth, Me., Emmaus Luth. Church, given in memory of Mr. A. Iver Poulsen and Mr. Jul-
 ius Kloth by Mr. and Mrs. Howard S. Petersen and Mr. and Mrs. Maynard Aaskov for
 Home Missions
 Given in memory of Mr. A. Iver Poulsen and Mr. Julius Kloth by Mr. and Mrs. Homo
 Fischer for Pension Fund
 estby, Mont., Emmaus Luth. Church, given by Mr. and Mrs. Peter Andersen and Marie
 egon, Wis., St. John's Luth. S. S. DVBS Project
 xeville, Wis., St. John's Luth. Church
 St. John's Luth. Church
 andard, Alta., Canada, by West Canada Dist. Treas. Anton Myrthu:
 Mrs. Ruth Norre, Tilley, So. America Mission \$5; Sudan Mission \$5; Santal Mission
 (Children's Work) \$5.00; Japan Mission \$5; Indian Mission (Boys School) \$5.00
 Mr. John Rasmussen, Standard
 Mr. Holger Christensen, Tilley, Japan Mission \$6.66; Sudan Miss'ion \$6.67; Indian Mission
 \$6.67
 Miss Judy Gueldenhaar, Olds
 Trinity Luth. Church, Red Deer, Synod. Quota

5.00	5.00		
10.00		10.00	
2.00			2.00
7.85	(F)	7.85	
15.00	Sa.	15.00	
176.00	176.00		
3.00			3.00
13.75	(F)	13.75	
10.00		10.00	
34.50	Ja.	34.50	
5.00	5.00		
12.00	Ja.	12.00	
15.00	15.00		
5.00	5.00		
10.00	Su	10.00	
80.00			80.00
15.60	(F)	15.60	
39.45			39.45
25.00	5.00	20.00	
20.00	Su.	20.00	
20.00			
12.50	(F)	12.50	
55.00	55.00		
TOTAL			
29862.42	9887.87	6900.22	13019.33

ceived with thanks.

Blair, Nebraska, June 21, 1958.

P. V. Hansen, Treasurer

ynodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General,
 (4) Home Mission, (5) Indian Mission, (6) Pension Fund.
 Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America,
 (Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

Fiscal Year	Calendar Year	Calendar Year	
TOTAL	Synodical*	Extra- Synodical**	Lutheran World Action

udget (LWA 1958)
 eviously acknowledged
 taluma, Calif., Elm Luth. Church given in memory of Carl K. Hansen by Messrs. and Mes-
 dames Hans Jorgensen, Bob Tobias, Axel Larsen, Walter Johnson, D. Pedersen, Ernest
 Lund, Harold Hendricksen, Ed Dean, W. R. Wingate, Al Johnson, Hans Toft, Kris Scott,
 Wm. Nilsson, G. Zitlau, Ole Ness, A. Matson, John Christensen, Robert Smith, Mrs. Mary
 Bailes, Mrs. Frances Hansen, Miss Betsy Goltz and Savings in Mission Bank by Mr. and
 Mrs. Hansen
 dar Falls, Ia., Nazareth Ev. Luth. Church
 estbrook, Me., Mrs. Christine Peffer and Mr. and Mrs. Louis Peters in memory of Julius
 Kloth for Children's Homes
 estbrook, Me., Trinity Luth. Church given by numerous friends in memory of Julius H.
 Kloth for Pension Fund \$45.50 and So. America Mission \$8
 Trinity Lutheran Church offering when Pastor Johnsen spoke
 troit, Mich., Northwest Trinity Luth. Church
 epy Eye, Minn., Trinity Luth. Church for Indian Mission
 Trinity Luth. S. S.
 remont, Nebr., First Luth. Church given by Mrs. Bernhardine E. Jetter in memory of her
 son, Karl Rowland Jetter
 annebrog, Nebr., Dry Creek Luth. Church for South American Mission \$26.96 and Sudan
 Mission \$17.25
 urel, Nebr., United Luth. Church
 axton, N. D., United Luth. Church, Daily Vacation Bible School
 igene, Oregon, Emmaus Luth. Church
 ick, Wis., St. Peter's Luth. Church, offering received when Miss Danielson spoke
 lwaukee, Wis., Kingo Ev. Luth. Church
 lma, Calif., Pella Luth. Church, Linnea Society in memory of Mr. Ray Grill, Yuma, Ariz.,
 for Home Missions
 ultter, Ia., Nazareth Luth. Church
 est Branch, Ia., Bethany Luth. Church, given in memory of Lela Larsen by Mrs. Christena
 Sondergaard for synodical quota
 est Branch, Ia., Given to Home Missions in memory of Mrs. Edward Larsen, Cedar Falls, by
 friends from Austin, Minn., and West Branch, Ia.
 ington, Mass., Bethany Ev. Luth. Church
 Bethany Luth. Church given by Mrs. Julia Madsen and family in memory of Mrs. Anna
 Strand
 atchinson, Minn., Main Street Luth. Church
 Main Street Luth. S. S.
 rgan, Minn., Bethany Luth. Church in memory of Mrs. Andrew Hoffbeck, given by friends
 for Home Missions
 rden, Nebr., Bethany Luth. League
 rma, N. Dak., Zion Luth. Church in memory of Mike T. Muslin, Minot, N. Dak., \$21; Zion
 Ladies Aid in memory of Martin Heggen, Fargo, N. Dak., \$5
 ttlier, Calif., St. Andrew Luth. Church
 dal, Nebr., Bethel Luth. Church in memory of Mrs. William Gruber, Byron, Nebr., \$5, and
 in memory of Mr. Soren Christensen, Superior \$5
 ngsted, Ia., St. Paul's Luth. Church for Japan Mission \$22; Sudan Mission \$20; Santal Mis-
 sion \$10 and So. America Mission \$20
 cksonville, Ia., Bethlehem Luth. Church D.V.B.S.
 ert Lea, Minn., Trinity Luth. Church
 lltown, Wis., Milltown Luth. Church
 Milltown Luth. Church \$10 of this donation given by Arnold Jorgensen
 Milltown Ladies Aid

29862.42	9942.87	6900.22	52645.00
82.80		82.80	
300.00	Ja.	300.00	
4.00	4.00		
53.50	45.50	8.00	
54.80	Ja.	54.80	
300.00	300.00		
1.00	1.00		
142.67	Ja.	59.58	83.09
150.00	So.	150.00	
44.21		44.21	
9.10	So.	9.10	
44.17	Sa.	44.17	
125.00	125.00		
93.21	So.	93.21	
250.00	250.00		
3.00	3.00		
402.88			402.88
2.00	2.00		
26.00	26.00		
128.99			128.99
1.00	Sa.	1.00	
700.00	700.00		
179.16			179.16
4.00	4.00		
26.25	(F)	26.25	
26.00			26.00
193.00	146.50 (F)	26.50	20.00
10.00	10.00		
72.00		72.00	
23.17	(F)	14.57	8.60
1000.00	1000.00		
200.00	200.00		
64.05	Su.	64.05	
25.00	25.00		
TOTALS			
34603.38	12784.87	7650.46	14168.05

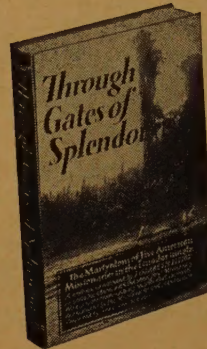
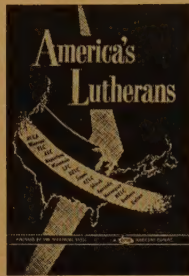
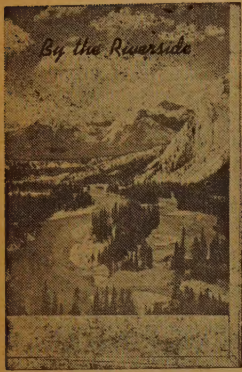
NOTE: A donation of \$48.00 received from Bethany Luth. S. S., Tilley, Alta., Can., reported for Santal Mission, should have been for
 an Mission.

ceived with thanks.

Blair, Nebraska, June 28, 1958.

P. V. Hansen, Treasurer.

Recommended W.M.S. Reading Book List



THROUGH GATES OF SPLENDOR. By Elizabeth Elliot. The story of the five American missionary martyrs who sought to bring the gospel to the Auca Indians in Ecuador, this is one of the most dramatic and heroic stories in all missionary literature. The author describes the careful planning that went into the enterprise, the missionaries' reception and the all-but-incredible developments that followed news of their martyrdom. \$3.75.

ALL HEART. By Helena Gebuhr Ludvigsen. This is the story of the founder of the Santal Mission in northwest India—H. P. Børresen. His biography, with one of the most fascinating of all countries as its setting, is a record of childlike faith and intimate relationship with God. These qualities, coupled with utterly selfless endeavor, brought as its reward a rich harvest of souls. \$2.25.

AS BETWEEN BROTHERS: The Story of Lutheran Response to World Need. By Richard W. Solberg. Rich in drama and human interest are the Inter-Lutheran ventures throughout the world, reviewed here by a spokesman of this LWF program. \$3.00.

AMERICA'S LUTHERANS. Edited by Donderuf and Lutz. Here are the facts in handy form on the 16 varieties of Lutherans here in America. Up-to-date facts to answer questions about our size, doctrines, history, etc., and to explain the intersynodical organizations also. Written by representatives of the groups discussed, well illustrated, and readable with charts and photographs. Paper, 50 cents.

WALKING IN THE LIGHT. By Marjorie Wilkinson. A clear and positive statement of what the Spirit of God has meant to many Christians from earliest times to the present. All sought to let the light of the Spirit shine through them in the living of their days. \$1.00.

PERSONALITIES AROUND PAUL. By Holmes Rolston. Highly useful as source material for sermons, talks, articles, this book gives life and substance to 36 men and women who helped or hindered the Apostle. Its absorbing style makes for very interesting personal reading. Most readers will be amazed at the number and variety of facts gathered here and blended in vigorous prose. 208 pages, cloth. \$2.50.

THE WORD GOES FORTH. By Mrs. Ninna Engskow. This is a booklet which summarizes the missions of the U. E. L. C. It contains information about the missions, maps, pictures of our missionaries and information with regard to visual aids for each. Paper, 80 cents each.

BY THE RIVERSIDE. By Mrs. Eileen Fleeton Jorge. Paul and his companions were answering the Macedonians' call when they came to the Roman colony, Philippi. "Full of their mission, and walking carefully according to the leading of the Holy Spirit, they spent the Sabbath day by the riverside." It was here they found a few women gathered at the place of prayer. They sat down, in the manner of teachers, and talked with them about the things of God. Paper, 75 cents.

THE KINGDOM BEYOND CASTE. By Liston Pope. This book sets the race problem in perspective by tracing the history of prejudice and its underlying causes, presenting scientific and religious data, and examining strategies for better race relations.

The author, dean of the Yale University Divinity School, concerned particularly with the involvement of the church for as a Christian writer, he sees the problem within the framework of his faith and its implications. His estimate of what the church is doing and can do is objective, but his outlook is optimistic.

Sharply and analytical and humanly intimate, the book should set a standard for clear and constructive thinking regarding to our most urgent domestic issue. Cloth : paper \$1.25.

CHRIST FOR ALL. By Rev. Archie Madsen. Study of the book of Philippians. This booklet is now in its third printing. Paper, 40 cents each.

NIGHT OF WEEPING. By H. Bonar. \$2.00.

THE STEWARDESS. By Eleanor Bockelman. The author feels—from her own experience—that today's woman, harried by the fragmentation of her life and the demands made on her by family, home, church, community, etc., the only way in which she can fulfill her Christian responsibility is to recognize that, above all, it is a matter of stewardship. \$1.00.

EVEN AS YOU AND I. By Nelle Wahler Kulow. A collection of reading, if nothing more, of these fifteen accounts will make clear that the women of the Bible could have been modern women just as well. Chuckle with the author over the stories of Mrs. Noah and the well-sitters, and learn why she laughed. Recommended for devotions and programming.

Lutheran Publishing House
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